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A Serious Addreſs TO GOD-FATHERS AND GOD-MOTHERS.

SHEWING

The Nature of their Undertaking, the Reaſon and Excellency of the Inſtitution, and the happy Advantages it gives ſuch

Sureties,

To promote the Glory of God, and the Salvation of Souls.

LONDON,

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THE OFFICE AND DUTY OF GOD-FATHERS and GOD-MOTHERS.

SO precious is the Soul of Man, and ſo great the Care which lies upon us, the Miniſters of the Goſpel, to promote its Salvation, That you are not to wonder if we call in, all the Aſſiſtance we can from other Perſons: And that in Diſcharge of our great Truſt, we not only declare what is the Covenant which God hath

vouchſafed to make with every Member of his Church; but alſo apply our ſelves earneſtly to all thoſe who (either by Nature or other Obligations) are concerned for the promoting the Salvation of others; That they alſo would compaſſionately afford us their helping hand.

And ſince the wiſe Conſtitutions of our Church have appointed God Fathers and God-Mothers, as Joint Securities with the Parents in Behalf of thoſe Perſons who are entred into Covenant with God by Baptiſm, (which Office you have now taken upon you) I thought it requiſite for your as well as my Sake, and the Sake of the Infant for whom you have ingaged, that you ſhould have always by you, an Admonition exciting you to your Duty, and directing you faithfully to perform the ſame. For the better Performance whereof I ſhall obſerve the following Method.

I. I ſhall give you a brief Account of the Nature, Terms and Conditions of the Baptiſmal Covenant; of that Covenant which you your ſelves have formerly, and this Child by your Means, hath now entred into by Baptiſm. II. I ſhall

II. I ſhall ſhew the Meaning and Importance of theſe Words, *God-fathers* and *God-mothers*, the Term by which you are called, upon the account of having preſented this Child to Baptiſm.

III. I will ſhew the Nature of your Ingagements as *God-fathers* and *God-mothers*, and the Duties on your Parts to be performed.

IV. I will ſhew what Reaſon the Church had to appoint *God-fathers* and *God-mothers*, not only to repreſent, but to Engage for the Infant in Baptiſm.

V. I ſhall offer ſome Directions, how the Whole that you have undertaken may be faithfully diſcharged by you.

VI. And Laſtly, I ſhall endeavour to encourage and exhort you, (upon all like Occaſions) both chearfully to undertake and faithfully to execute this Spiritual Charge.

I. I am to give a brief and ſummary Account of the Nature, Terms, and Conditions of the Baptiſmal Covenant, which is alſo called the Second Covenant, or the *Covenant of Grace*, and was obtained for us by the Mediation

of Jeſus Chriſt. For when our firſt Parents had tranſgreſſed the Covenant which God made with them, and by ſuch their Diſobedience had (both as to themſelves and all their Poſterity) forfeited the Favour of God, and were become liable to Everlaſting Damnation, The Eternal Son of God was graciouſly pleaſed to interceed for miſerable loſt Mankind; and offered himſelf to make Satisfaction to the Divine Juſtice in our ſtead. And accordingly, in the Fulneſs of Time, our compaſſionate Saviour, the ever Bleſſed Jeſus, came down from Heaven, took our Nature upon him, and was made like unto us, Sin only excepted: And when by a Holy and unblameable Life, he had ſet us an Example that we might follow his Steps; and by his Doctrine had fully revealed the Will of God, and what was expected from Mankind under the Diſpenſation of the Second Covenant; He compleated the Work of our Redemption, by laying down his Life for us, and ſubmitted to the moſt painful and ſhameful Death, even the Death of the Croſs: Thereby making a full, perfect, and ſufficient Sacrifice, Oblation, and

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Satisfaction for the Sins of the whole World; and alſo obtaining from God the Father, That Mankind ſhould be put into a New State of Trial, and received into a Covenant of Grace and Mercy. And that theſe glad Tidings might be known unto the World, our Bleſſed Saviour ſent his Apoſtles, giving Commiſſion to them, and alſo to the Miniſters of the Goſpel, who ſucceed them to the End of the World, to enter all Nations into this Covenant, by Baptizing them, *In the Name of the Father, of the Son, and of the Holy Ghoſt, Teaching them to obſerve all things whatſoever he had commanded*, Matth. 28. 19, 20.

The Graces and Benefits which God hath been pleaſed to promiſe and beſtow on his part in this Covenant, which you your ſelves formerly, and this Child by your Means hath now entred into, are briefly theſe: Both you and this Child were by Baptiſm *made Members of Chriſt, the Children of God, and Inheritors of the Kingdom of Heaven.*

1*ſt*, You were made Members of Chriſt, by being Incorporated into that Holy Society of Men which are called,

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The Church, of which Chriſt Jeſus is the Spiritual Head; by which Privilege you have the Aſſiſtance of his Grace and Holy Spirit, enabling you to conform to his Religion, and to obey his Laws. 2*dly*, You were in an eſpecial Manner adopted to be the Children of God, ſuch as he would have a particular Care of, and Regard to, and whom he would indulge with ſingular Favours; as the Pardon of Sins upon hearty Repentance, an Acceſs by Prayer to the Throne of Grace, with a Promiſe of granting what is needful for our Souls and Bodies. And 3*dly*, as the Perfection of all, you were then made Heirs and Inheritors of the Kingdom of Heaven, ſo as to have a Right conferred upon you to all thoſe unſpeakable Joys contained in that happy State. All theſe peculiar Favours were beſtowed upon you by God in Baptiſm, upon certain Terms and Conditions to be made good on your Part: which are briefly ſummed up in our Church-Catechiſm, namely,

1*ſt*, *That you ſhould renounce the Devil and all his Works; the Pomps and Vanities of this wicked World; and all the ſinful*

ful Luſts of the Fleſh: By the Word Devil, we underſtand, all the fallen Angels, who, tho' they be very many, are frequently in Scripture expreſſed by this Word, as if they were but one: Either as being ſubjected to one, as Chief or Prince of the reſt, who is called *Satan* or *Beelzebub*; or becauſe they are all concerned in one deviliſh Deſign for Promoting Sin and Wickedneſs. And by *Renouncing* the Devil is meant; The Renouncing the Worſhip of falſe Gods, and all Idolatry, being at firſt introduced by him: The Renouncing all dealing with the Devil, whether by practiſing Witchcraft our ſelves, or by going to Witches and Conjurers for Aſſiſtance, or conſulting them upon any Occaſion whatſoever. By the *Works of the Devil*, we underſtand, all manner of Sin; chiefly thoſe Sins which the Devil himſelf is particularly charged with; ſuch as Murder, Cruelty, Malice, Pride, Envy, Lying; and eſpecially, the Tempting others to Sin. *As to the World*, becauſe the greateſt part of Mankind have been prevailed upon by thoſe wicked Spirits called the Devil, to withdraw their Love and Du-

Duty from their Creator; You have covenanted to renounce their Ways, ſo as not to be tempted either by their Examples, their Company, their Perſwaſions, their Threats, or their Promiſes, to deſert the great Captain of your Salvation Jeſus Chriſt; and that neither the Honours, the Riches, nor the Pleaſures of the World ſhould allure you, nor the evil and vexatious Things of it ſhould fright you, into any Sin. And *as to the Luſts of the Fleſh*, you did ſolemnly engage your ſelves to exerciſe a continual Warfare againſt the corrupt Luſts of your own ſinful Nature, which are too frequently rebelling againſt the Dictates of your own Reaſon, and of the Holy Spirit of God. Thus in your Baptiſm you did covenant to Renounce, *The Devil, the World, and the Fleſh.*

2*dly*, *That you ſhould believe all the Articles of the Chriſtian Faith*; that you ſhould give a hearty and ready Aſſent to all thoſe Divine Truths reveal'd by God in Scripture, and given to conduct you to Heaven; particularly that you ſhould believe in God the Father, who *Made* you and all the World; That you

you ſhould believe in *God the Son*, who *Redeem'd* you and all Mankind; That you ſhould believe in *God the Holy Ghoſt*, who *Sanctifieth* you, and all the Elect People of God. All which Articles of the Chriſtian Faith are briefly contain'd in your Creed.

3*dly*, That you ſhould ſincerely *obey and keep God's holy Will and Commandments, and walk in the ſame all the Days of your Life.* Remember therefore, that 'tis God's Will and Commandment, that you ſhould be ſober, temperate, chaſt and pure, ſelf-denying and mortify'd; that you ſhould be meek, humble, peaceable and charitable, true and juſt in all your Dealings, dutiful and obedient to your Superiors; that you ſhould repent of your Sins and forſake 'em; that you ſhould believe in God, fear Him, truſt in Him, and love Him above all things; that you ſhould be patient in Afflictions, ſubmitting to His Will and Wiſdom; that you ſhould attend upon His Ordinances, upon his Word, and upon His Sacraments; that you ſhould be devout and conſtant in Prayer; and that you ſhould ſincerely endeavour to perform all the Parts of your Duty towards God,

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your Neighbour and your ſelf, as it is laid down in Scripture, and briefly contain'd in the Ten Commandments.

Thus I have ſhew'd you the Sum of the Baptiſmal Covenant, and of the Graces and Benefits beſtow'd on God's Part, as alſo the Duty to be perform'd on the Part of every Perſon that is baptized. By which ſhort Account you may perceive, that there is not any Doctrine of the Chriſtian Religion more neceſſary for you thoroughly to underſtand and rightly to apprehend, than this Doctrine of the *Covenant of Grace*, both upon your own, as well as the Child's Account, whom you have brought to, and engaged for, in Baptiſm.

II. In the Second place I am to ſhew you, the Meaning and Importance of the Words, *Godfathers* and *Godmothers*.

It may be ſufficient at this time briefly to acquaint you, that thereby is meant a ſort of *Spiritual Parents*, who are alſo called *Sureties*, by reaſon that *Godfathers* and *Godmothers* are a Security, join'd together with the natural Parents, in Behalf of the Infant, which by Baptiſm is entred into Covenant with God; and that theſe *Spiritual Pa-*

Parents are to promote the Spiritual Welfare of the Infant, by joining with the Natural Parents, in giving ſuch good Inſtructions and Admonitions as are neceſſary to further its Eternal Intereſt.

III. Thirdly, I will endeavour to ſhew the Nature of your Engagements as *Godfathers* and *Godmothers*, and the Duty on your Parts to be perform'd.

You have been already told what are the Duties to be perform'd by every Perſon that enters into Covenant with God in Baptiſm, *viz. To renounce the Devil, the World, and the Fleſh; to believe all the Articles of the Chriſtian Faith: And ſincerely to obey God's holy Will and Commandments.* Now ſince you have promiſed theſe things in Behalf of an Infant, who is not capable of knowing the Conditions of the Baptiſmal Covenant, it muſt neceſſarily follow, that ſomething is to be done by you, who are the *Sureties*, in order to enable this Infant to perform what hath been thus promiſed.

Before I lay down the Duties of *Godfathers* and *Godmothers*, I will ſhew the Nature of your Engagements; and in order thereto will endeavour to

clear up the Senſe of thoſe Words in our Church Catechiſm; *They did promiſe and vow Three Things in my Name*, &c. There are ſome Perſons who from theſe Words do conclude, That the *Sureties* in Baptiſm do not only engage to inſtruct the Party baptized in the Nature of his Covenant, but alſo that he ſhall actually perform the ſame. This ſurely cannot be the Meaning deſign'd by our Church in thoſe Words; becauſe that would be in a manner impoſſible, and what no Perſon can be certain another will perform, (though he be ſufficiently inſtructed in his Duty, and told the Danger of neglecting it;) And would be apt to deter conſciencious Perſons from doing ſo charitable an Office; And would make others to have no Care about it, as being an Obligation they deſpair of ever diſcharging. On the other hand, there are ſome who lay very little or no Streſs upon thoſe Words, concluding; That to do a Thing in any one's Name (eſpecially in the tranſacting of Covenants, where Privileges and Advantages accrue thereby) is no more than to act as an Attorney or Proxy in the others

others ſtead; that in the acting, as ſuch, in any Covenant, by reaſon of the Abſence, Minority, or other Incapacity of the Perſon chiefly concern'd, it is very uſual for the Proxy ſo to perſonate or repreſent the Covenanting Perſon, as if the Proxy himſelf were the Perſon whom he repreſents; and that theſe Words, *They did promiſe and vow Three Things in my Name*, do amount to no more than this, That I being incapable my ſelf, by reaſon of my Infancy, to expreſs a Conſent to my Part of the Covenant, my *Godfathers* and *Godmothers* were my Mouth, and did it for me: This I do indeed take to be part of the Senſe, but not the whole Importance of thoſe Words; for then, there would be nothing to be done on the *Godfathers* and *Godmothers* Part; whereas, they are ſomething more than meer Proxies, and are really and truly *Sureties* for ſomething to be perform'd. Now, I conceive the beſt way to underſtand the Meaning of any Author, in Words more generally expreſs'd, is to conſult the Expoſitions and Explications which he makes of his own Senſe elſewhere, if any ſuch can be found. That

therefore we may have no doubt about the Senſe of theſe Words; Our Church hath explain'd the Engagement of *Godfathers* and *Godmothers* in the Exhortation given to them after Baptiſm, the Words of which run thus:

'Foraſmuch as this Child hath promiſed by you that are its *Sureties*, 'to renounce the Devil and all his 'Works, to believe in God, and to 'ſerve Him; ye muſt remember, that 'it is your Part and Duty, to ſee that 'this Infant betaught (ſo ſoon as he ſhall 'be able to learn) what a ſolemn Vow, 'Promiſe, and Profeſſion, he hath here 'made by you. And that he may 'know theſe things the better, ye 'ſhall call upon him to hear Sermons; 'and chiefly ye ſhall provide, that he 'may learn the Creed, the Lord's-'Prayer, and the Ten Commandments 'in the vulgar Tongue; and all o-'ther Things which a Chriſtian ought 'to know and believe to his Soul's 'Health: And that this Child may be 'virtuouſly brought up, to lead a God-'ly and a Chriſtian Life. And ye are 'alſo to take care that this Child be

'brought

'brought to the Biſhop to be Confirm'd 'by him, *&c.*

From theſe Words of our Church, it ſeems very plain, what are the *Engagements* of *God-fathers* and *Godmothers*; and that their Duty conſiſts in theſe three Points; 1*ſt*, That ſo ſoon as the Child becomes capable to be taught, they take Care that he be *Inſtructed* in the Nature of that Covenant which, as *Sureties*, they undertook for him. 2*dly*, That he be *Admoniſhed* and adviſed to lead his Life according to the Obligations thereby laid upon him. 3*dly*, That he be brought to the Biſhop to be *Confirmed*, and take upon himſelf the Profeſſion of his Covenant.

Firſt, You that are *Godfathers* and *Godmothers* muſt take care, that the Perſon by you preſented to Baptiſm be *Inſtructed* in the Nature of the Covenant, which you as his *Sureties* did enter into; which is the Importance of theſe Words in the Exhortation after Baptiſm, 'Remember that it is your 'Parts and Duties to ſee that this *Infant* be taught what a ſolemn Vow, 'Promiſe and Profeſſion he hath here

'made by you. This *Inſtruction* is properly to be begun by *Catechizing*. 'Chiefly (ſays the Exhortation) ye 'ſhall provide that He may learn the '*Creed*, the *Lord's Prayer*, and the *Ten* '*Commandments* in the Vulgar Tongue; 'and all other things which a Chriſtian 'ought to know and believe to his 'Soul's Health; which is the proper Work of Catechizing.

For their further Inſtruction in this grand Matter of their Covenant, *Ye ſhall call upon them to hear Sermons*, and admoniſh them frequently and diligently to attend unto God's Word taught and expounded in the Church by Preaching; which is a Method deſigned to improve them in all neceſſary and ſaving Knowledge; the Beginning of which Knowledge, is firſt laid by Catechizing.

Secondly, Having thus taken care that the baptized Perſon be well inſtructed in the Conditions of his Covenant, your next Care muſt be to Admoniſh and adviſe him ſeriouſly to apply himſelf to live according to the Obligations laid on him in Baptiſm. Youth, of all Perſons, want good Monitors, as being

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of themſelves giddy and inconſiderate, and too regardleſs of what moſt nearly concerns them: And therefore *Sureties* ought to make it a Part of their Care, peculiarly to admoniſh ſuch as they have brought into Covenant, that they live according to it: So it follows in the Exhortation, *Ye ſhall take Care that this Child be virtuouſly brought up to lead a Godly and a Chriſtian Life*, &c.

Thirdly, You are to take care that the baptized Perſons ſhall perſonally come before the Biſhop, and take upon himſelf his Baptiſmal Covenant, ſo ſoon as he hath been ſufficiently inſtructed therein. So it follows in the Exhortation, 'Ye are to take care that this Child 'be brought to the Biſhop to be Con-'firm'd by him, ſo ſoon as he can ſay 'the *Creed*, the *Lord's-Prayer* and the '*Ten Commandments* in the vulgar 'Tongue. Thus have I endeavour'd briefly to ſhew the Duty and Engagements of *Godfathers* and *Godmothers*. I proceed in the next Place,

IV. *Fourthly*, To ſhew what Reaſons the Church had to appoint *Godfathers* and *God-*

Godmothers, not only to repreſent, but to engage for the Infant in Baptiſm.

You have been told, That the whole Solemnity of Baptiſm, is a Covenant between God and the baptized Perſon; That in the Tranſacting of Covenants the Perſons concerned muſt be preſent, either in their own Perſons, or by their Proxies, to make mutual Engagements to each other. Now ſince in our mortal State we are not able to bear the Majeſty of God's Preſence; in Condeſcenſion to our Weakneſs, God hath appointed the Miniſters of the Goſpel in his ſtead to aſſure us of the Graces and Benefits promiſed on God's Part of the Covenant: The Child who is brought to be baptiz'd being ſo far uncapable of tranſacting the Covenant, and engaging by himſelf to perform its Conditions, that he cannot underſtand the Nature thereof, the Church hath wiſely appointed certain Perſons to repreſent the Infant, who are to appear as Proxies, and tranſact the Covenant on the Child's Behalf, and to promiſe for him, that he will perform his Part of the Covenant, that ſo the Sacrament

erament of Baptiſm may be compleatly adminiſter'd.

Nor hath it been thought ſufficient that theſe Perſons ſhould ſtand only as bare Repreſentatives of the Child; but it was alſo thought fit that they ſhould be as a Security to the Church that the Perſon admitted into the Society of Chriſtians ſhould be inſtructed and admoniſhed, and alſo engaged ſolemnly to profeſs, what belongs to him to perform, as a Member of that Body.

Nor is it a ſufficient Security to the Church, that the Parents are bound to take this Care. It is confeſs'd, that the Inſtructing and Breeding up of Children in the Principles of Religion, is chiefly and principally the Work of the Parents, who are obliged both by the Light of Nature, as alſo by the expreſs Laws of God, *To bring up their Children in the Nurture and Admonition of the Lord.* But this is not ſufficient in ſo grand a Concern; for Parents may not live to inſtruct their Children, or they may be careleſs or negligent of their Duty, as too many of 'em are: It is therefore highly requiſite, that beſides the Obligations which lie on the Pa-

Parents, there ſhould be alſo ſome other Security given by ſuch Perſons, as are likely to uſe all convenient Induſtry, upon the Death or Neglect of the Natural Parents.

Nor is the giving Security for their Religious Education leſs neceſſary now, than it was in the Primitive Times. It is well known, that then, all Children had their *Sureties*, who engaged at the Font for their Chriſtian Education and Faithfulneſs in their Covenant; and that for this (as well as other) Reaſons, leaſt in thoſe perſecuting Times, the Parents being taken off by Death, their Infants and Children ſhould remain expoſed to the Danger of being train'd up in Paganiſh Principles.

God be thank'd, the Church in theſe Nations is not expoſed to the Violence of open Perſecutions as formerly; yet hath ſhe ſtill cruel Enemies, who are very induſtrious and zealous to ſeduce her Members from the Primitive Doctrines of Chriſtianity, and to inſtil into their Minds idolatrous, as well as falſe and erroneous Principles; and therefore ſhe hath ſtill reaſon to take

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the like Cautions and Securities as were thought neceſſary in the Primitive Church.

We are alſo to conſider; That our Covenant with God, is not only broken by Apoſtatizing or falling back from the True God, but alſo by living in Ungodlineſs and worldly Luſts: And God is as much diſhonoured, and the Soul as much endangered, by the lewd and vicious Lives of Chriſtians now, as formerly by their Apoſtacy to Paganiſm and Idolatry; and therefore there is as much Reaſon, that the Church ſhould now take all poſſible Security againſt the one, as then it did againſt the other ſort, of ſcandalous and dangerous Violations of the Covenant of Baptiſm: Eſpecially if it be further conſidered, that in Times of Sufferings and Perſecutions, the Lives and Manners of Men are not ſo apt to be debauched and corrupted, as in Times of Peace and Proſperity; And that now a-days, Perſons are much more ſubject to violate the Covenant by ſinful Immoralities, than formerly they were by Paganiſh Apoſtacies. So that you ſee the Church hath great

great Reaſon to appoint God-fathers and God mothers, not only to repreſent the Infant, but alſo to engage for it in Baptiſm.

V. *Fifthly*, I will offer ſome Directions how the Whole, which you have undertaken, may be faithfully diſcharged by you.

1*ſt*, Therefore let it be your ſpecial Care, to ſee that the Child (ſo ſoon as he is capable) be taught to read. Among the other Helps to ſaving Knowledge, 'tis highly neceſſary, that Children be enabled to read the Scriptures, and other good Books, which explain and enforce upon us that Doctrine which is contain'd in the Holy Writings. But becauſe the bare Ability to read, is not alone ſufficient to provide for the Spiritual Safety of Youth; Let it be your Care, to ſee that the Child be well inſtructed in the Duties of a Chriſtian; And alſo furniſhed with ſome Forms of Devotion to be uſed conſtantly by him. For the more ready Accompliſhment of theſe things; Let him be put to ſuch School, where the greateſt Care is taken to ground

Children

Children in the Principles of Religion, by making them learn their Catechiſm, and to underſtand the Meaning and Expoſition thereof; Where they ſhall be admoniſhed and inſtructed to pray to God daily, at leaſt Morning and Evening; and *to ſay Grace* conſtantly before and after their Meals; And where they may be brought up in the habitual Love of God and his Laws, and in an Abhorrence and Deteſtation of all Vice and Wickedneſs: I ſay, let ſuch Schools be choſen (before all others) where the Teaching of theſe things neceſſary, is one main Part of the Maſter's Care; which, *To the Glory of God*, is the great Care and Buſineſs of *Charity-Schools*; And may God put it into the Hearts of thoſe, who are able, to increaſe the Number of them.

2*dly*, With Reference to thoſe Children who muſt live by Labour or Trade, let it be your Care to ſee them diſpoſed into ſuch Families, (and ſuch only if poſſible) where a conſtant and daily Courſe of *Family-Religion* is ſtrictly obſerved, and Morning and Evening Prayer conſtantly performed. So inconſiderate are Youth for the moſt

part, that tho' they have learned to read perfectly well, yet regardleſs of their own Eternal Welfare, they will much neglect it, if wholly left to themſelves, and oftentimes, utterly forget it. But if they ſhall be happily plac'd in Godly and Religious Families, where they will be frequently called upon to read Chapters out of the Bible; And alſo Pious and Practical Treatiſes at all leiſure Times, and eſpecially on the Lord's-Day at Evening; They will thereby not only retain, but alſo improve their Abilities in reading: And the good Habit will be ſo rooted in them that they will be well ſeaſoned (in all likelihood) for ever after.

3*dly*, When the Child ſhall be capable to reap Advantage from the reading of good Books, the beſt Gift you can beſtow on your *God-Child*, will be ſome inſtructive practical Diſcourſe to read on the Lord's-Day, and at other leiſure Hours. And ſince it was by you, (as Sureties) that this Child entred into Covenant with God in Baptiſm, nothing ſurely can be more proper for you as God-fathers or God-mothers, to put into his Hands, than ſuch

Books

Books as explain the Nature, Terms, and Conditions of the Covenant of Grace, which was obtained by the Mediation of Jeſus Chriſt; and which alſo ſhew the infinite Obligations lying on this Child to be faithful, on his Part, in the Diſcharge of his Promiſes, which can only be performed by the Grace and Aſſiſtance of God's *Holy Spirit*; which Aſſiſtance God hath promiſed to all ſuch as ſeek to him by frequent and fervent Prayer.

4*thly*, Let it not ſuffice, that you give him good Books; but beſtow on him alſo the beſt Advice as often as you find a proper Opportunity: Always reminding him, how fearful a thing it is to provoke the Wrath of Divine Juſtice, by faithleſly breaking his Covenant with his God. Put him alſo in Mind of the great Danger of bad Company, the Snares, Hazards and Temptations which he will daily meet with, from a wicked and licentious Age; inſtruct him to be diligent and faithful in his Calling, obedient and ſubmiſſive to his Maſter, (or to his Tutors and Governours, as the particular Caſe may be;) and eſpecially to ſhun

Sloth and Idleneſs, which is too frequently the Ruin of Youth; and that in all his lawful Diverſions and Recreations he keep Company only with virtuous and religious Perſons. *That by denying all Ungodlineſs and worldly Luſts, he may live ſoberly, righteouſly and godly in this preſent World.*

VI. Give me Leave in the next Place, to preſs and exhort you, (upon all proper Occaſions) both cheerfully to undertake, and faithfully to execute this Spiritual Charge.

The Office you have undertaken, is an Act of the higheſt Charity; 'tis a Charity to the Soul, by contributing to its Eternal Welfare. By the Faithful Diſcharge of your Office, you have an Opportunity put into your Hands, to contribute towards the Saving of a Soul; and for your Encouragement, the Apoſtle tells you, *That he which ſhall ſave a Soul from Death, ſhall cover a multitude of Sins*, Jam. 5. 20. You have hereby an Opportunity put into your hands of Promoting the Glory of God, by Building up Children in his moſt Holy Faith, and by Inſtructing and Admoniſh-

moniſhing them to fight manfully and ſucceſsfully againſt the great Enemies of our Salvation, *viz.* the World, the Fleſh, and the Devil. You have an Opportunity of Promoting the Welfare of that Church and Government to which you belong: Of the Church, by breeding up ſound and Orthodox Members to be her Support in the ſucceeding Age, and thereby ſecuring her againſt the Wounds of Hereſie and Schiſm, by which ſhe hath been violently rent and diſordered. So likewiſe by ſowing the Seeds of Vertue and Holineſs in the tender Minds of Children, you give the beſt Help towards a Reformation in Manners and Principles; thereby ſecuring to the Government, induſtrious, faithful, and loyal Subjects; And to the Nation in general, a laſting Peace and Happineſs. As therefore you have a Love to the Glory of God, and the Good of Souls; as you have a Regard for the Welfare of our Holy Mother the Church; as you have a Concern for the Proſperity of your Country; and as you value the Peace and Intereſt of the eſtabliſhed Government; Let me exhort and be-

ſeech you faithfully to diſcharge that great Truſt which you have now undertaken; calling to mind that Glorious Reward which ſhall attend your hearty Endeavours in the Work of the Lord. And remember, *That they who turn others to Righteouſneſs, ſhall ſhine as the Stars for ever and ever.*

POSTSCRIPT.

WHEN I had finiſhed the foregoing Diſcourſe, it came into my Thoughts, that many Perſons, who reſolve conſcientiouſly to perform the Duty of Inſtruction lying on Parents, as alſo the great Truſt of God-fathers and God-mothers, may yet want ſome further Helps to forward their Pious Intentions; and that others may poſſibly be unacquainted with ſeveral ſmall Tracts proper to be put into the Hands of Children, for Training them up in the Knowledge of God and Religion; I have

have therefore ventured to make ſome further Propoſals in order to the Inſtruction of Children; which I humbly offer to the Conſideration of ſuch as are not already furniſhed with proper Methods for the ſame.

I hope all Chriſtians do very early teach their Children to ſay the *Lord's-Prayer*, and call upon them to repeat the ſame very diſtinctly every *Morning* and *Evening*, thereby to train them up in the Habit and Practice of daily Devotion. But this alone is not ſufficient; They ſhould alſo endeavour to inſtil into the Child, the Meaning and Reaſon of ſuch Performances: They ſhould acquaint the Child, that all good Things come from God; That by his *Power and Wiſdom* he made and preſerves them; That to his *Goodneſs and Bounty* they owe their Food and Raiment, their Parents and Friends, and whatever elſe is dear to them; and that *Heaven*, a Place of infinite Happineſs, is deſigned for thoſe who lead Holy Lives. By frequently and ſeriouſly repeating theſe things, the Joys and Affections of Children will be excited and ſtirred up, to an Eſteem and Love of God, and to a De-

a Deſire of pleaſing and honouring him. 'Tis well known the Joys and Affections of Children are as ſoon awakened, as any other of their Faculties, (and much ſooner than many People believe) and if theſe are but directed to their proper Objects, the Work of a pious Inſtruction will be done eaſily and with Pleaſure.

So ſoon as the Child begins to read, it ſhould be inſtructed in the Meaning of the Church Catechiſm, and taught the ſame by heart; as alſo ſome proper Prayers for *Morning* and *Evening*, and Graces before and after *Meals*.

I propoſe in the next Place, that the Child be put to read, and made to underſtand ſome ſhort Expoſition of the Church-Catechiſm (ſuch as Mr. *Lewis*'s Expoſition, or the like;) and that he be taught to repeat the ſame without Book ſo ſoon as the Child is capable to retain it.

As the Child grows up, having been well inſtructed in the plain Meaning of the Church-Catechiſm, it will be very neceſſary, that the Child be furniſhed with a Common Prayer-Book, as alſo with the Holy Bible; and that he

he be taught to uſe the ſame at Church. And alſo daily to read ſome ſelect Parts of the *Pſalms* and *Proverbs*, and particularly of the *New-Teſtament*; which will both make the Child perfect and exact in his Reading, and at the ſame time, will inſtil into his Mind the Knowledge and Principles of Religion.

As the Child encreaſes in Knowledge, it will be neceſſary to put into his Hands ſome larger Expoſition of the Church-Catechiſm, and ſuch other Books as explain the Doctrine of the *New Covenant*; ſuch as Dr. *Bray*'s Diſcourſe on the *Baptiſmal Covenant*: And which may inſtruct the Child, that Baptiſm is only an outward Sign or Repreſentation of an inward and ſpiritual Grace: That we are not to rely on the bare Adminiſtration of Baptiſm, as it is a corporeal and outward Waſhing, and which of it ſelf is of no Efficacy to the Saving of the Soul; but we are to labour after the inward Baptiſm, the ſpiritual Regeneration, wrought by the Power of the Holy Ghoſt, of which, Baptiſm is only a Figure: And as the Apoſtle tells us, That the Effect of Baptiſm, *is not the putting away*

away the Filth of the Fleſh, but the Anſwer of a good Conſcience towards God. And the Exhortation after Baptiſm acquaints us, 'That Baptiſm repreſents to us our 'Profeſſion; which is, to follow the 'Example of our Saviour Chriſt, and 'to be made like unto him; that as he 'died and roſe again for us, ſo ſhould 'we, who are baptized, die from Sin, 'and riſe again unto Righteouſneſs; 'continually mortifying all our Evil 'and corrupt Affections, and daily 'proceeding in all Virtue and Godli-'neſs of Living. A ſhort Specimen of which Sort of Books I have here added, with the ſeveral Prices, that Charitable Perſons may be encouraged to make a Preſent of ſome of them to their God-Children.

A Specimen of Books for Inſtructing Children, &c. according to their ſeveral Ages.

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F I N I S.

The Revd Mr Lewis
at his House in Paris.